1: Gifford E-4,5 (1920-1921) 1929 OU9 Tonga OU9

In some games the chief is given a handicap over opponents of lesser rank. In the game of dart throwing (*sika mamao*) in which the greatest distance thrown determines the winner, if the chief's dart were almost the winner, it would be turned over lengthwise so as to lie ahead of the leading dart. My informant had an impression that the chief's dart might be turned over three times, that is, the chief be given a handicap of three lengths, but not more. From this custom originated the proverbial expression *sii kae amo* (small but successful), which implies that although one has not displayed much energy or skill in an enterprise yet he has succeeded thanks to the assistance of someone else. 622 526 538

The *fekesike* method of fishing was never used by anyone but a chief who could muster the necessary numbers required (43), consequently a *fekesike* rope always belonged to a chief. 622 226

Not every chief has the word *tui* (lord) in his title. Various informants were under the impression that the term *tui* in connection with a name indicated higher rank than *eiki* (chief). One informant said that chiefs with the word *tui* in the title (specifically Tui Haa Teiho and Tui Haa Ngana) were in line to become Tui Tonga in event of the lack of a direct successor, whereas a chief like Ulukalala or Malupo was not. 622 554

Special rest places, mounds (*esi*), with a shade tree growing on or beside them, were built for chiefs. Sunshade or picnic shelters (*falekakala*, house of flowers) were also erected. The *esi* were given names. (See 25.) 622 311

A chief's sitting position is legs crossed and left foot on right knee (*faefakaheka*). When sitting among his inferiors, a pile of mats (*langolango* is provided to raise him above the common level. 622 516

In Tonga there seem to have been no official jesters, but at times certain individuals, termed *fakaaluma* or *fakatakataka*, who were considered particularly witty, took it upon themselves to amuse the chiefs. For example, Kaho, a man of Vavau, acted as *fakaaluma* for Akauola (grandfather of the present Akauola) and made fun of the people. He would say anything to make Akauola laugh. On one occasion he had himself tied like a pig and carried to a feast. My informant did not know whether this man was appointed. Akauola is one of the modern landed royal navigators (*toutai*). 622 522 463

A warrior who killed ten men and brought the heads as evidence was highly regarded and might be raised to the rank of a matapule or a petty chief (*eikisii*) and be given land; or again he might be given the privilege of drinking his chief's kava when it was called. 622 555 701

Anciently the staff (*tokotoko*) and the fly whisk (*fue*) were used by kings and chiefs but not by matapules. To-day, it is said, anyone may use them. The staff was used formerly not only in walking but to lean upon when addressing an assemblage. To-day the term *tokotoko* applies to the 622 643 481

2: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

not, reminding him of the admonition of the Gods. This circumstance so affected him, that it prevented his departure till the following morning. In the mean time, a Tonga chief, Filimoeátoo, and his family, having obtained permission from the superior chief of his garrison (that of Hihifo) to join Finow, as he was his relation, arrived at Pangaimotoo, and entered into the king's service. During the day, another circumstance occurred which amused Finow, and served to quiet the ruffled state of his temper. Mr. Mariner, having heard that European ships more frequently touched at Tonga than at any of the other islands, had written, while yet at Tonga, an English letter (with a solution of gunpowder and a little mucilage for ink), on some paper which one of the natives had had a long time in his possession, and addressed it to whomsoever it might be, stating the circumstances of his situation, and that of his companions. This letter he had confided to the care of the chief of Mafanga, (the consecrated place formerly mentioned) with directions to give it to the captain of any ship that might arrive at Tonga. Tooi Tooi (the Sandwich islander) having somehow heard of this letter, mentioned it to Finow, and represented it to be a notice to European ships of the fate of the Port au Prince, and a request to take

2: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

This mode of communicating sentiments was an inexplicable puzzle to Finow; he took the letter again and examined it, but it afforded him no information. He considered the matter a little within himself; but his thoughts reflected no light upon the subject. At length he sent for Mr. Mariner, and desired him to write down something: the latter asked what he would choose to have written; he replied, put down me: he accordingly wrote "*Feenow*" (spelling it according to the strict English orthography): the chief then sent for another Englishman who had not been present, and commanding Mr. Mariner to turn his back and look another way, he gave the man the paper, and desired him to tell what that was: he accordingly pronounced aloud the name of the king, upon which Finow snatched the paper from his hand, and, with astonishment, looked at it, turned it round, and examined it in all directions: at length he exclaimed, "This is neither like myself nor any body else! where are my legs? how do you know it to be I?" and then, without stopping for any attempt at an explanation, he impatiently ordered Mr. Mariner to write something else, and thus employed him for three or four hours in putting down the names of different persons, places, and things, and making the other man read them. This afforded extraordinary diver-

727
634
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2: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

727 sion to Finow, and to all the men and women
634 present, particularly as he now and then whis-
177 pered a little love anecdote, which was strictly
[522] written down, and audibly read by the other,
not a little to the confusion of one or other of
the ladies present: but it was all taken in good
humour, for curiosity and astonishment were the
prevailing passions. How their names and cir-
cumstances could be communicated through so
mysterious a channel, was altogether past their
[754] comprehension. Finow had long ago formed
his opinion of books and papers (see p. 60), and
this as much resembled witchcraft as any thing
he had ever seen or heard of. Mr. Mariner in
vain attempted to explain. He had yet too
slender a knowledge of their language to make
himself clearly understood: and, indeed, it
would not have been an easy matter to have ex-
plained the composition of elementary sounds,
and of arbitrary signs expressive of them, to a
people whose minds were already formed to
other modes of thinking, and whose language
had few expressions but what concerned the or-
dinary affairs of life. The only rational mode
would have been, to have invented a system of
spelling, and to have gone through the usual
routine of teaching it. Finow, at length, thought
he had got a notion of it, and explained to
those about him that it was very possible to put

2: Mariner F-5 (1806-1810) 1818
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could know nothing of the contents; and that the histories of whole nations were thus handed down to posterity, without spoiling by being kept (as he chose to express himself). Finow acknowledged this to be a most noble invention, but added, that it would not at all do for the Tonga islands, that there would be nothing but disturbances and conspiracies, and he should not be sure of his life, perhaps, another month. He said, however, jocosely, that he should like to know it himself, and for all the women to know it, that he might make love with less risk of discovery, and not so much chance of incurring the vengeance of their husbands.

This circumstance served greatly to amuse and interest Finow and all his chiefs during their day's stay at Pangaimotoo. The following morning they again embarked, and sailing with a favourable wind for the Hapai islands, they arrived at Namooca, and ultimately at Lefooga.

Orders were now issued, and preparations were speedily made for the ceremony of annulling the eight months *taboo*. The places appropriated for this purpose were two *malái*s, and the grave of Tooitonga. For distinction's sake, we shall call the first *malái* Tooitonga's, and the second Finow's. Tooitonga's *malái* is near his own residence, and on this were erected four

6: Collocott M-5 (no date) 1928 OU9 Tonga OU9

STORIES

INTRODUCTION

The Tongan is an incurable conversationalist. He is a fine orator, and a critical judge of public speaking, equally gifted in conversation. Sociable, humorous, keen-witted, he is admirable in the give-and-take of conversation and banter. A joke is rewarded with peals of laughter. An oddity is summed up in a pointed phrase. Tongans are keen and swift judges of character. A salient feature in the stranger's appearance or character is quickly seized upon. These people have a strong vein of satiric humor which soon strips off a man's disguises; but is not unkindly, and is equally ready to do justice to his virtues. Intelligent and interested in the great world, they welcome into the circle of conversation the foreigner, or the native who has travelled or is able to read the newspapers, and relish his accounts of lands and events outside their own little kingdom.

In ordinary social intercourse, no less than on great ceremonial occasions, the Tongan is remarkable for his dignified courtesy. The lowest born, as well as the chief, has a refinement of manners, which is without servility, and makes his behavior free from embarrassment, even in the presence of the highest chiefs. It is safe to venture the guess that a badly behaved Tongan has spent much time in one of the European settlements. Tongan social usages are strict in their demands, and this unembarrassed correctness of behavior, free from shyness or effrontery, is not a little striking. The foreigner who has spent many happy years with these people must not omit to express his appreciation of the kindly forbearance, not unmixed with amusement—for the Tongan cannot resist a joke—with which the social lapses of the stranger are overlooked, nor the frequent invitation to dispense with some usage which might be irksome to him.

Story-telling is largely in the domain of the older women. The general term for a tale is *fananga*. An institution like the Maori colleges, *whare whananga* (custodians of sacred lore), seems not to have existed among the Tongans. The stories in this work, and in Gifford's Tongan Myths and Tales (22) are *fananga*. It will be seen that the subjects of many are the old gods and kindred topics; but the compositions of a modern novelist would also be *fananga*. A name applied especially to tales of the old gods, creation myths, and the like, is *tala tupua*, which seems to mean either tale of the long ago or tale of mysterious powers, the divine, supernatural. There is a scrap of verse which may possibly refer to prize-giving for story-telling.

8: Collocott & Havea M,I-5 (no date) 1922
OU9 Tonga OU9

dilatoriness in cutting down the tree had provided a mode of ingress to the disturber of domestic peace; "It was your *foui* that did it."

The application is exactly parallel to the English phrase that it is So-and-so's own fault. The full expression as given above is not always used, but one frequently says, "It is his own *foui*," that is, "It is his own fault."

27. Hange ha kainikavea: Like a parasite.

Kainikavea means a tree which has taken root in the living trunk or branches of another tree finally growing so large as to envelop and conceal its host. The banyan has this habit. Proverbially the phrase is used of a supplanter, one who usurps the rights and privileges of another.

28. Hange ha lou milemila: Like a strip of *milemila*.

The *milemila* is a strip of the outer cuticle of the leaves of plants such as the coconut and fan-palm. These strips turn white when dried and bunches of them are used as head ornaments by warriors and dancers. The expression is used of things that are thin and light, and of thin people.

29. Hange ha lou vahivahi: Like a *vahivahi* leaf.

The *vahivahi* is a little plant found in considerable quantity on the island of Eua, whose leaves are in constant motion even when the breeze is scarcely perceptible. Used of one who is very obedient, is never still but always running about doing the bidding of others.

30. Hange ha mahelei to: Like a strip of sugar cane.

Applied to a thin person, a narrow piece of cloth, and generally to meagre, scanty objects, the comparison being to a thin, sharp-edged, pointed piece of the outer bark of the sugar cane.

31. Hange ha niu afangia: Like a nut-tree blown by a hurricane.

Used especially of a man who sways with laughter, like a nut-tree swayed by the wind.

32. Hange ha niu auulu: Like a nut tree with the leaves cut off.

This is Tongan banter of a tall person. A coconut tree with the leaves cut off is certainly a very lanky looking object. A touch of poignancy is given to the expression by the fact that the trees so treated are never good bearing varieties, but an unfruitful kind that nobody cares much about.

33. Hange ha tahii toa: Like heart of iron-wood (*Casuarina equisetifolia*).

Hard, firm, as we say, "heart of oak."

13

8: Collocott & Havea M, I-5 (no date) 1922
OU9 Tonga OU9

539 152 **393. Hange ha matai fana hala:** Like the face of a man who has missed his aim.

201 521 Such a man will be ashamed of his poor shot (with gun or bow and arrows), and may attempt to hide his confusion with inconsequent talk. Used of someone who has done what he is ashamed of, and whose shame is betrayed in his face and talk.

539 481 828 **394. Hange ha tangitofuhia:** Like a bewildered diver.

Tangitofuhia is used of the bleeding from nose and ears caused by staying a long time under water. In this place it seems rather to refer to a partial loss of consciousness resulting perhaps from striking the head or of staying under water too long, which renders the diver unable to find his way again to the surface. The unfortunate diver will swim about at random in his vain efforts to come up. Applied to one who wanders aimlessly about, or whose thoughs are erratic and disjointed.

539 571 157 **395. Hange kuo takai kapa hono lae:** As though his forehead were sheathed in metal.

Kapa is the local variation of copper, and is used for metal generally. This would seem to be altogether modern, probably suggested by Biblical language, though the same idea of hardy shamelessness is expressed in the Tongan phrase "Veiled with clam-shell." (See No. 241.)

539 571 522 **396. Kamo lalo:** Making secret signs.

Not strictly a proverb; it means that a number of people sitting together one is ironically complimenting another, or in some other way fooling him, at the same time making signs to the rest of the company and thus admitting them into the joke. It is used very much like the Australianism "pulling his leg."

539 152 201 **397. Katakata a nifo tea:** Smiling white teeth.

This is what Uncle Remus calls "a fit of the dry grins." A man may try to cover his shame or confusion with a smile; his teeth will be showing white as though he were smiling but the real feeling of his heart is far from laughter.

539 152 **398. Lau lau louhulu:** Fingering, fingering dried leaves.

A man who is ashamed or embarrassed is likely to break off a piece of the dried leaves with which the houses are floored and keep twisting it about in his hands as he talks; if outside of the house he will pick up any stick or other such thing that happens to be at hand.

[461] So used generally of doing some more or less irrelevant thing to cover up deficiencies, or to hide one's shame and embarrassment, just as a man who is behind with his work may start hustling round to give the impression that he has been hard at it for hours.

8: Collocott & Havea M, I-5 (no date) 1922
OU9 Tonga OU9

399. Malimali loto: Smiling (in the) heart. 539 152 828

Satisfaction with what is one's own; self-satisfaction. The expression is said to have originated with the handsome man *(manaia)* Vainuku who lived in Eua where he had a little pool of water which he used as a mirror. When he saw the reflection of his handsome face the sight filled him with pleasure, made his heart smile. The pool itself was named *Malimali loto.*

400. Mata mea fooua: Seeing a new thing.

Indicative of the surprise and gratification experienced at beholding an unaccustomed sight. (See No. 267.)

401. Pauu afi mata: Mischievousness pulling down lower lid of the eye. 539 201 578 522

To pull down the lower lid of one's eye at a person is an insulting gesture; but this phrase refers apparently to one who should be so impudent as to do it to the eye of another, as for example a pert child treating thus his mother's eye. The expression means excessively impudent or mischievous.

402. Tuai e kemo: The wink (is) slow. 539 805

Instantaneous, very quick, literally much quicker than a wink of the eyes.

PERSONAL APPEARANCE

403. Finemotua fie finemui: Old woman wanting to be young woman. 539 561 888

A rebuke to the lady who refuses to grow old gracefully; but strives to cheat the advancing years with the adornments and manners that befit the young and fair.

404. Mata kovi ka nae fili ekita: Ugly but I chose myself. 539 832 581

The most direct application of this is to a man who has taken to wife a lady not specially dowered with beauty. She is not handsome but she is the choice of her husband.

405. Uliuli a fine Eua: The dark complexion of a Eua woman. 539 832 562 184

The women of Eua were not reckoned beauties, but were well looked after and hard to come at. If a boat called at Eua the women would freely move about and perform the tasks incidental to the entertainment of the visitors, but at night were shut up and carefully guarded. The expression refers slightingly to these ladies, who, in spite of their lack of charm, were jealously watched.

406. Jiiji a pakiji: The wiry man is lean. 539 826

The word *pakiji* means lean but strong. There is a certain redundancy in saying that such a strong wiry man is thin.

8: Collocott & Havea M, I-5 (no date) 1922
OU9 Tonga OU9

463. Viku ae malo o Uiha: The passion of Uiha is damped. 539 584

This is connected with two handsome gentlemen named Tatafu, one of whom lived in Uiha and the other in Haano, both in the Haapai group. Both went to Samoa to pay their court to a famous beauty. The Haano man was successful and the Uiha representative disappointed.

SPEECH, BOASTING, JESTING

464. Fie matai: Wanting to be craftsman.

Used in rebuke of one who "butts in" with his advice where it is not wanted; who tries to "boss the show." *Matai* is a Fijian word the Tongan equivalent of which is *tufunga*, craftsman. 539 571

465. Tala a fine jii kae ikai mavivi: A little woman saying but not able to do.

Bears its obvious interpretation of small people boasting of being able to do what is beyond their strength.

466. Tala pea ngali: Telling and befitting.

Used of one who says no more than he is able to do. His abilities befit his words.

467. Vahe tala: Dividing speech.

One who divides well, has excellent headings for his talk, but with very little doing to back up his talk. [537]

Another term for what in Australia is called "skite."

468. Hua fetaui: Joking well contested.

Two who in the give and take of a battle of wit are well matched. So of those generally who are evenly mated. (See Nos. 469 and 597.) [522]

469. Hua feiloaki: Joking of those accustomed to each other.

Like Nos. 468 and 597 indicates the contest of those who are evenly matched.

470. Hange ha hua mo ha lautohi: Like jesting with school-children.

Wasting one's jests on those who cannot appreciate them, exercising one's wit on those who cannot be expected to be a match in the give and take of repartee. Generally of those who are not evenly matched. In its present form it is of course modern. [522]

471. Tuli pe hua ke malie: A joke aims only at being pleasing. 539 522

There are those who in their jests give a certain amount of pain to others, but still we laugh for the object of the joke is not the pain that is given but the laugh. What is meant as jest should be taken in jest.

14: Thomson G-3 (1886-1891) 1894
OU9 Tonga OU9

teacup and all, and disappeared. We found the empty cup afterwards on the lawn, turned upside down in the saucer. When his hostess had recovered from the effect of this unexpected exit, she asked Fatafehi for an explanation. He laughed heartily at her ignorance of the usages of polite society, and said, "It is the *tabu*. He can't eat while I'm here. Ha! ha! ha!"

"He plunged at the curtain head-foremost."

Fatafehi's laugh once heard was not to be forgotten. It began low down in his person and bubbled upwards, until suddenly the upper part of his head fell back, and a mirthful roar burst forth that shook his portly presence to its foundation. It was a ready laugh, mirth-compelling, and it carried far. When we told Mrs S. of our august visitor, her first question was, "Did you notice his laugh? No other Tongan laughs like that. They say that it is hereditary in his family. You see it is his rank: no other Tongan would be allowed to laugh like that." Thereafter I looked with great respect

14: Thomson G-3 (1886-1891) 1894
OU9 Tonga OU9

upon Fatafehi's hereditary laugh, the more since I found it useful when debates in the House were stormy, and the opposition had to be silenced.

I was anxious to learn from Fatafehi what reception the exiles had really had, for rumours were most conflicting. From his account it appeared that while they had received no welcome from the people at large, this had been unnoticed in the presents that had been showered upon them by their immediate relations and friends irrespective of Church. They were housed in a large disused building called the "Women's College," until such time as they could make arrangements for moving to their old homes, or the mission should appoint such of them as were native ministers to vacant parishes. They had not forgotten the hospitality shown to them in Fiji, for late in the afternoon G——, who was alone in the house, saw a long train of men and women approaching with bales on their shoulders, evidently bent on perpetrating a ceremony. Now one cannot express gratitude with any accuracy in dumb-show, and the servants were therefore despatched in hot haste for an interpreter. Fortunately kind Mrs S. arrived just in time to save the situation, and reply to the set speech in which we received vicariously the gratitude due to the Government of Fiji. It took the practical shape of a pony, several live pigs, rolls of *ngatu*, mats, combs, and the inevitable kava. Like all native presents, they had eventually to be paid for in return gifts of an equal or higher value.

Our new house adjoined the Government College, being in reality the house of the English principal when such an officer existed. The undergraduates were a continuous

56: Samwell D,T-5 (1777) 1967 OU9 Tonga OU9

head the other to their waist, then wriggling their backsides in a lascivious manner, springing up again & repeating the same motions. Then dividing in equal numbers, retreating back, then running forwards & meeting, all the time repeating a Song & frequently looking upward towards the Sky. They continued dancing about a quarter of an Hour & then went out of the Ring & were succeeded by a new sett. It was universally allowed that their Dancing was very beautiful & striking & much exceeding any thing of the kind that had been seen among other Indians, & being performed by candle light had altogether a most pleasing Effect. As they withdrew each Nymph took the Chaplet of Flowers off her head & bestowed it upon her favourite Swain which no doubt was esteemed as a Mark of her peculiar Grace; many of them had the Politeness to offer them to some of our Gentlemen & they were accepted with Pleasure as marks of their particular Favour.

When two or three Setts had thus entertained us they were succeeded by a party of Men whose Performance was not much unlike that of the Women, except their entering into a kind of Dialogue which we regretted that we did not understand, as it contained frequent strokes of Wit & humour, if we might judge from the loud bursts of laughter echoing round us; they were composed of two Parties, an elderly person from each side meeting at the Head of their band & entering into a dialogue accompanyed with many shrewd Gestures. This may be called a kind of Dramatic Entertainment, tho' there did not seem to be any marked or different Character in it like those in the same Species of Exhibition at the Society Isles. When they had retired a Company of young women came into the ring & sat down looking rather dejected. This unusual Appearance led us to expect some new Entertainment, & we were not kept long in Suspence before a Scene truly novel tho' not very entertaining was exhibited. A Man came into the ring & without any Ceremony advanced to one of the Girls who immediately bowed down her head & presented her back in an advantageous position, upon which he laid as heavy [a] blow as he could with both hands open & then proceeded to the next, & so on till he came to the last but two, when for what reason it is difficult to say, instead of striking her on her back he gave her a blow with all his Force on her naked Breasts which struck her backwards. Upon this a Man who was sitting in the ring jumped up & knocked him down, he took it in good part & walked off without uttering a syllable. To see this unmerciful Beadle punished was no small Pleasure to us all, as it was really more than we could well bear to be inactive Spectators of so many beautiful

593 562 [594] [612] Wives have lesser rank than their husbands, but this is a ranking within the nuclear family not bearing on kāinga ranking. Daughters are next highest in rank and are usually given preferential treatment. If a family has meat at a meal, daughters are allowed to choose their portion before sons, and the latter may have to go without. Girls are given comfortable beds but boys are allowed to sleep where they can find a place, which is often outside the sleeping house because of social restrictions between brothers and sisters. Girls are generally clothed more fully and with better garments than boys. Daughters are kept under [834] a watchful eye and made to stay near the family 'api, particularly at night when they are only allowed out in the company of a chaperone.

Girls are socially superior to their brothers and ideally brothers are obligated to be guardians of their sisters' social and physical well-being. Men should give first fruits to sisters and assist sisters and their husbands in gardening, building, or other tasks.

Parents sometimes treat one child as a favorite (pele) and give that child better food and care than is proffered to others. Usually this child is the youngest or oldest of a sibling group and is usually [597] a female. Sometimes an adopted child will become a favorite as it is felt that special attention should be given adopted children. If a male child is chosen as the pele, he is often treated as a female; he is kept close to the 'api, taught feminine tasks, and even in some cases [522] is dressed and groomed as a female. Tongans consider this sort of role reversal very comical and persons outside the household willingly treat the child as required by the role alteration. I never heard of anyone

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435 trouble getting twice the amount of tobacco for their money; in the Ha'apai group the Tongans who start businesses on their island "forget" the price of individual goods, which are then often sold for considerably less than on the main island.

181 Toward the European, too, the Tongan is good-natured, generous and
177 hospitable; however, among the natives who have many dealings with
439 Europeans there are a few who try to exploit and overcharge the Whites--usually in an inept manner, to be sure. Yet it seems noteworthy that the Tongans of the small islands, amid the flood of money of the postwar period and in view of their great interest in European goods, have not succumbed to copra- and money-fever. The reasons for this are less self-discipline and will power than the relatively small natural needs, as well as the basic Tongan trait of imperturbable equanimity.

181 These natives have also kept their cheerfulness--apparently undiminished. (13)

[113] 13. See also G. Forster, loc. cit. IV, p. 359; Voyage de Dentrecasteaux. ed. by M. Rossel. vol. I. Paris 1808, p. 308/309; Ch. Wilkes, Narrative of the United States exploring expedition /cited in English/. vol. III. London 1845. p. 26; H.N. Moseley, Notes by a naturalist /cited in English/. London 1879. p. 287.

181 The majority of Tonga have a strong sense of humor. Naturally,
522 boys and girls are particularly cheerful and merry, even to the point of boisterousness. The older ones, while observing a certain self-control and restraint, are not much different, so that even in between the lamentations of a cortege a cheerful comment accompanied by a fleeting smile may by noted. Tongan humor often satisfies European
[831] demands, frequently it is rather simple and silly for the serious White, and sometimes it leaves nothing to be desired in the way of

/20 cont./

181 sexual explicitness. (14)
[522]
[831]

14. Cf. even J. Martin loc. cit. II. p. 177. Lighthearted--and [capable of being] untroubled--that is the impression the observer has to this day, of the majority of Tongans.

181 /21/ Courtesy within the village community /15/
576

15. See also Farmer, loc. cit. p. 150.

198 on the smaller islands has scarcely diminished. In a place like
184 Nuku'alofa, however, because of the larger number of people (about
[369] 5000 inhabitants) and the gradual urbanization (motor traffic, shops, etc.) a certain measure of estrangement has taken place, though any Tongan inhabitant can come uninvited to any other for a meal. Here
[889] one may notice that in general only the old people greet a European
[799] passing by. A certain relaxation of good manners, especially among
181 the young Tongans in the major towns, is largely attributed to the
576 influence of the foreign troops stationed on Tongatapu during the
179 last war, (16)
685

16. The negative influence of foreign troops through money surplus, in part bad personal examples and incitement to acts which were unknown to the Tongans or seemed morally intolerable (selling and usury where formerly one gave and made presents, theft, i.e. procuring something in devious ways, drinking and methods of producing alcohol, prostitution).
[673]

particularly the presently rather frequent theft. (17)

17. At the time of foreign troops you could often get many things effortlessly; some Tongans with "freer" attitudes thus tend to obtain, likewise "effortlessly," desired articles where a purchase or at least a request is customary.

181 However, such property offences have by no means become widespread
685 even in a seaport like Nuku'alofa (18)

18. The only rooming house in Nuku'alofa has unlocked rooms and closets!
[485]